

Hawaiian Church Chronicle

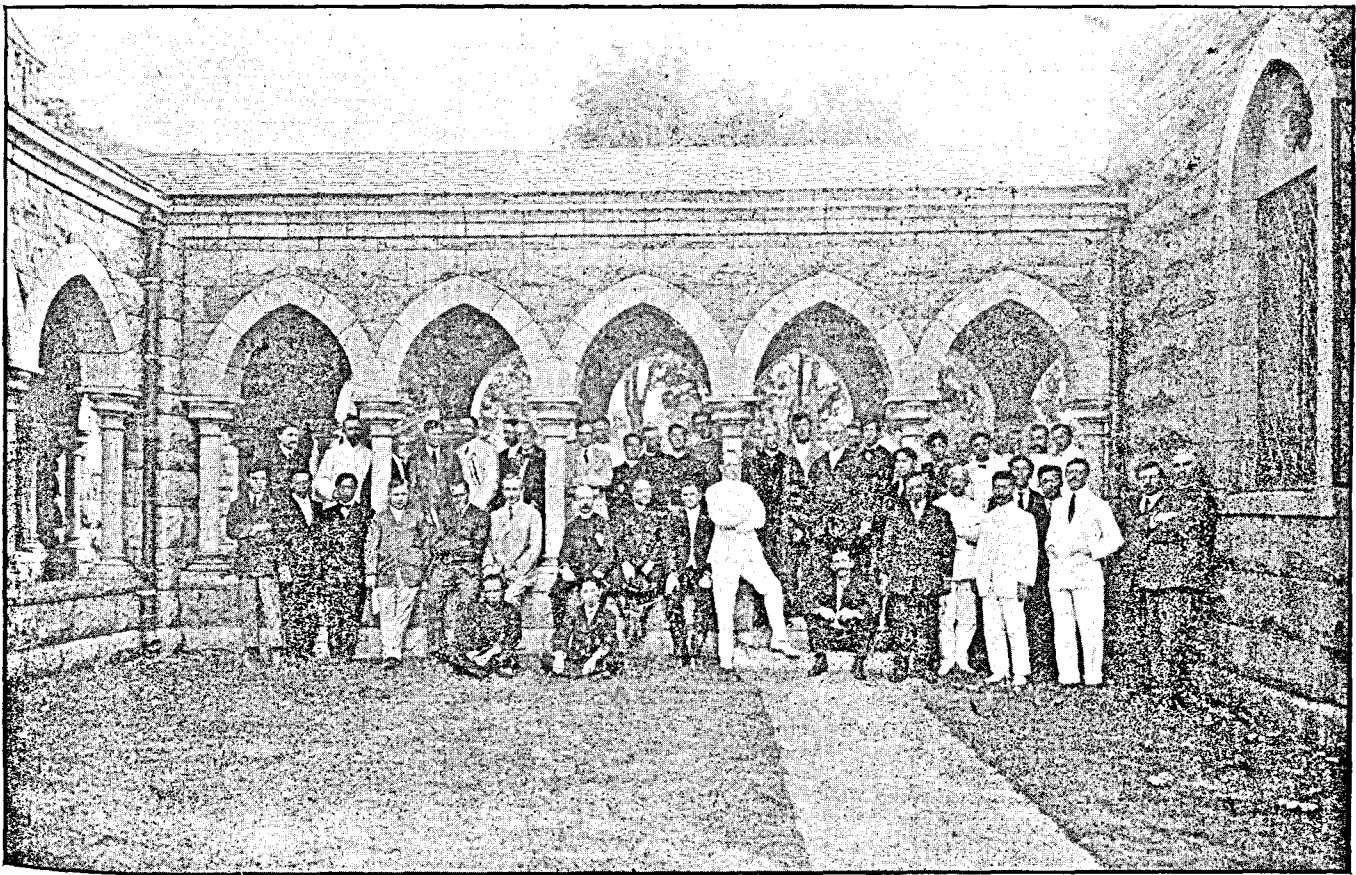
"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

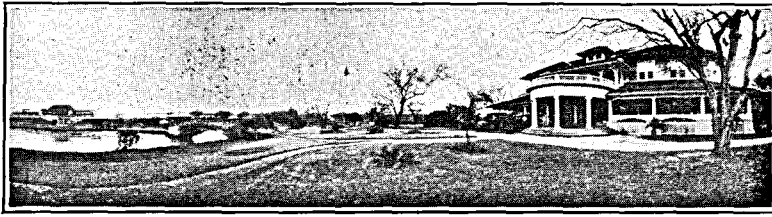
Vol. XI.

HONOLULU, T. H., MAY, 1919.

No. 12



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

HONOLULU, T. H., MAY, 1919.

No. 12

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

MAY, : : : 1919

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

May 18—4th Sunday after Easter. (White.)
" 25—5th (Rogation) Sunday after Easter. (White.)
" 29—Ascension Day. (White.)
June 1—Sunday after Ascension. (White.)
" 8—Whitsunday. (Red.)
" 9—Whitsun Monday. (Red.)
" 10—Whitsun Tuesday. (Red.)
" 11—S. Barnabas, Apostle. (Red.)
" 12—Ember Day.
" 13—Ember Day.
" 14—Ember Day.
" 15—Trinity Sunday. (White.)
" 22—1st Sunday after Trinity.
" 24—Nativity of S. John Baptist. (White.)
" 29—S. Peter, Apostle. (Red.)
" 2nd Sunday after Trinity.

CONVOCATION.

The Seventeenth Annual Convocation of the Missionary District of Honolulu will convene at St. Andrew's Cathedral on Saturday, May 24.

The Bishop will deliver his Annual Address on Sunday, May 25, at 11 a. m. On Monday there will be a conference of the clergy. On Tuesday the annual meeting of the Woman's Auxiliary takes place. On Wednesday at 4 p. m. a reception will be given to the clergy and lay-delegates at St. Andrew's Priory. Under the auspices of the Educational Secretary of the Woman's Auxiliary there will be given in the Priory Court, the Mystery Play entitled "The Little Pilgrim and the Book Beloved." A cordial invitation to attend is extended to all. The play will begin at 4:45.

On Thursday, Ascension Day, the fifty-second anniversary of St. Andrew's Priory, there will be a celebration of the

Holy Communion at the Cathedral followed by a brief service at the Priory Cross.

The annual picnic of St. Andrew's Priory will be held at the John Guild place, Kaalawai, which has been kindly loaned for the purpose.

At 9 a. m. on the Sunday after Ascension, St. Mary's Church will be consecrated.

VISIT OF JOHN W. WOOD.

Dr. John W. Wood, Secretary of the Board of Missions, intended to remain over three weeks in Hawaii on his way from the Orient to the States. Some time ago he wrote Bishop Restarick to secure passage for himself and secretary on a steamer leaving Honolulu late in June or early in July. The Bishop interviewed the agents of every steamship line in the city, and as he expected, found that he could obtain no assurance of getting Dr. Wood passage on the dates mentioned; in fact, they said frankly they could say nothing to encourage Dr. Wood staying over. Of course this is a disappointment all around, but under present conditions it is unavoidable. We shall have to wait until some other time for a visit from the secretary.

LEAGUE OF PRAYER FOR RE- UNION OF THE CHRISTIAN CHURCHES.

[NOTE.—Of Roman Catholic Origin, the principles of this League of Prayer for the Reunion of the Christian Churches will be especially interesting. The League was founded in Italy five and one-half years ago, and its Secretary is Alessandro Favero, Vittorio Canavese Torino, Italy.]
"That they all may be one, as Thou, Father, art in Me, and I in Thee."

THE CALL.

Many sure signs make us believe that the day is not far distant in which all divisions among Christians will cease. It is being hastened by the progress of science and of conscience, by the attainment of many civil liberties, the destruction of many barriers, the clear comprehension of the fruits which are produced by division, fruits of evil, yet also of the good which God always draws from evil.

And besides, a most powerful argument for us who believe, we have the

prophetic promise and the word of our Redeemer, waiting their fulfilment.

Indeed very many souls, perhaps the best, in the most distant places, are fixing their eyes on the future and asking with sad longing, when?

Will it be when the different races and nations, free from prejudices, from the indifference which is coldness and disdain of each other, from the ancient foolish grudges, climb the holy mountain, on which rises the temple not made with hands, and, one in heart, in divers tongues, pray to the one Father, moved by one and the same spirit?

And already the torrent of destructive doctrines, the ruin of many faiths and traditions which is reflected in private and public manners, as well as the manifest failure of the science which claims to reconstruct by itself without any help the spiritual world; all this makes serious and watchful souls thoughtful, so that many, even outside of the Churches, are looking for a revived and harmonious Christianity as the only guarantee of family and social restoration, in which the new and the old worlds, heaven and earth, will complete each other in harmony. For us that day would mark the beginning of a new era, would foretell the triumph of the Spirit, the coming of the Kingdom of God.

We know the difficulties, the ignorances, the egotism, which encumber the road. And we feel strongly the presumption of wishing to mark out, or even to foresee, the ways of God in the future.

But it is certain that the great, deep longing for Christian union is a beautiful and good thing, that the best thing is to develop that longing in ourselves and in others through prayer.

And so we invite you, Christian brothers scattered through the world, to unite with us in the pure and harmonious plan of prayer, unanimous, simultaneous, common, which shall raise us up to Him who, alone, knows and can show us the ways of peace in unity.

Constitution of the League of Prayer for the Reunion of the Christian Churches.

Art. I. Through the initiative of members, clerical and lay, of the three great Christian communions (Roman Catholic, Greek-Oriental, Orthodox and Reformed Evangelical) there has been

formed a League of Prayer to implore God for a spiritual renewal of all the Churches and the full reunion of Christianity in one flock under the eternal Shepherd. All are eligible to this, to whatever denomination they belong, who suffer on account of the existing divisions contrary to the "that they may be one" of the highpriestly prayer of Jesus and who long for that internal and visible unity which is necessary in order that the world may believe (John 17:21).

Art. II. The purpose of the League is only prayer, therefore that does not involve on the part of those who join it any particular opinion about the practical means to reach the reunion of the Churches.

Art. III. Members bind themselves to offer to the Lord with one consent the prayer of the League for the reunion of the Churches, which is appended, every Sunday, also on the Feast of All Saints (the birthday of the League), and on Christmas, and always at the hour before noon. The purpose of the League being not only to promote individual prayers, but the specific purpose of promoting collective prayer which will certainly be fruitful of special blessings, it is necessary to observe the days and the hour fixed in this Article.

Art. IV. The center of the League is a committee composed of members, clerical and lay, of the three Churches, with whom the members of the League keep in communication.

Art. V. The headquarters of this Committee are in Rome, although its members, with whom those who join the League are respectively in relation, may live elsewhere.

Prayer of the League

O God of love, who didst found the Church on the one Sacrifice of Thy Son, who didst give to the disciples in the hour of Pentecost celestial power to carry to the world the only message of salvation, who makest those who have been born again taste the joy of the Communion when they break the one Eucharistic Bread; bless all those Christians who are striving to bind themselves more closely to Thee and to approach each other, in the unity of the Spirit through the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall beat down the barriers of pride and of prejudices, and an unshakable faithfulness to Thy holy Name. Have pity on Thy Church Universal which the sins and errors of men have so cruelly divided. Make by Thy grace in all the branches of it a new spiritual creation, in order that, lifting itself up through faith

and love to a clearer and more profound vision of eternal truth, Thy Church may become entirely what Thou dost wish it, one, holy, catholic, and apostolic, for Thy glory and the advancement of Thy kingdom. Hear us, O Father, who with the Son and the Holy Spirit art one God blessed forever and ever. Amen

Prayers for unity in the Liturgies of the three great Christian Communions.

I.

O Lord, who saidst to Thy Apostles, My peace I leave with you, My peace I give to you; Regard not my sins, but the faith of Thy Church, and give her peace and unity according to Thy will.

(From the Roman Liturgy.)

II.

Let us pray for the peace of the whole world, for the prosperity of the holy Churches of God, and for the union of all of them.

Preserve, O Lord, the fulness of Thy Church.

(From the Liturgies of S. John Chrysostom and of S. Basil the Great in use in the Eastern Orthodox Church.)

III.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

(From the Reformed Liturgy in use in the Churches of England and America.)



CHRISTIAN UNITY.

The press, both secular and religious, has had much to say of late in regard to Christian unity. The condition of the world has made men think of the matter as they have not done before. On the second Sunday after Easter the Bishop preached on the subject. He has been asked to print the sermon, which he may do later. We print the "Approach Toward Unity," signed by Churchmen and Congregationalists. Whether it ever brings any practical results or not it is educational, and it leads men to think.

PROPOSALS FOR AN APPROACH TOWARD UNITY.

The undersigned, members of the

Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach toward making clear and evident the visible unity of believers in our Lord, according to His will, might be made. For there can be no question that such is our Lord's will. The Church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the baptized, made one by grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith, and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian Churches not accepting the episcopal order have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration, and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive

contribution not only to the common life of the Church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church.

To give full effect to these principles in relation to the Churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of inter-communion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon sound foundations, that in the episcopal Churches an apprehension exists that if episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church. In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the administration of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church.

When communion has been established between the ordaining bishop of the Episcopal Church and the ordained

minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and cooperation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational Churches regard it as a wise basis upon which in the interests of Church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedures as we here outline is in accordance, as far as it goes, with our Lord's purposes for His Church; and our fond hope is that it would contribute to heal the Church's divisions. In the mission field it might prove of great value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the army and navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian Churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12, 1919.

BOYD VINCENT,

Bishop of Southern Ohio.

PHILIP M. RHINELANDER,

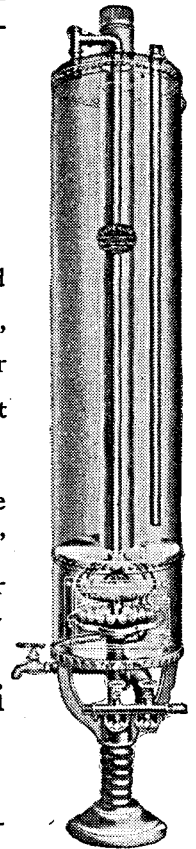
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SCHEDULE.

FORM OF PROPOSED CANON.

SECTION 1. In case any minister who has not received episcopal ordination shall desire to be ordained by a bishop of this Church to the diaconate and to the priesthood without giving up or denying his membership or his ministry in the communion to which he belongs, the bishop of the diocese or missionary district in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

SEC. 2. The minister desiring to be so ordained shall satisfy the bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostle's Creed and the Nicene Creed; that there is no sufficient objections on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the communion to which he belongs consents to such ordination.

SEC. 3. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Bap-

tism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles, or Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) and for counsel and cooperation; and meet with such bishop for Communion that he will hold himself answerable to the bishop of this Church having jurisdiction in the place where he lives, or if there be no such bishop, to the presiding bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

SEC. 4. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other communion. If he shall have been tried before a tribunal of the communion in which he has exercised his ministry, the judgment of

such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

SEC. 5. A minister so ordained may officiate in a diocese or missionary district of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church. Upon his making such declaration and being duly elected rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the diocese or missionary district in that behalf, he shall become for all purposes a minister of this Church.

◆◆◆◆◆
ARMY WORK.

Fort Shafter, Honolulu,
April 28, 1919.

Dear Bishop Restarick:

Replying to your request for some information relative to my work as a Chaplain with the 2nd Hawaiian Infantry and then with the 1st, I have thought it best to give you the information in the form of a letter and leave it to you to select what you think would be of interest to readers of the "Chronicle."

The 2nd Hawaiian Infantry was called into Federal service the first day of June, 1918. About the middle of June the regiment was mobilized at Fort Armstrong, Honolulu. During the last week in June the regiment was sent to Schofield Barracks to relieve the 1st Hawaiian

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regiment which was sent to Fort Shafter.

My first and most important task was getting acquainted with the men in the regiment, for the men came from the Islands of Hawaii, Maui and Kauai, and a large majority I had never seen before. Learning to know the men, there were over three thousand in the regiment, was no small undertaking and the difficulty can be readily understood when it is remembered that the regiment was made up of Hawaiians, Filipinos, Portuguese, Japanese, Chinese, and Koreans. The regiment was surely a real melting pot.

Just as soon as the regiment was settled in barracks at Schofield, I began to plan for religious services. It was out of the question to expect the men to attend services in the Post Chapel as it was located a good mile from where they were living. I finally decided to hold services in the large Amusement Hall on the top floor of Headquarters Building. The services were very well attended until the hall had to be used to house the large number of draftees that were sent to the 2nd Hawaiian regiment. Services were held after this in an empty room on the first floor of Headquarters Building until it was taken over by the Supply Company. Then it became necessary to hold services in the Post Chapel.

With the coming of the Y. M. C. A. workers and the new building that was soon erected, the problem of getting the men together for service was solved. It was no uncommon thing to have two hundred turn out for the Sunday morning service in the Y. M. C. A. building.

The place that offered me the best opportunity of getting to know the men was in the Post Hospital. The run of influenza that struck Schofield last fall sent hundreds to the hospital and the quarantine camp and many died from pneumonia. During my daily visits to the hospital and quarantine camp, I got to know the men as their chaplain and friend. I was enabled by the help of the "Chaplains' Welfare Committee" of the Church to place in the hands of the men many good leaflets and books bearing on the Church and her teachings. I am sure the reading of the literature I distributed did much good and will bear good fruit in the future.

Looking after the social side of the life of the men is a very important work. I discovered this very soon after entering upon my work as chaplain. Every Tuesday evening, in the large Amusement Hall or Movie House, I conducted what I called a "Pep Night." The entertainment consisted of mob singing and special numbers by the men, such as boxing, wrestling, tumbling, instrumental and

vocal solos and glee club singing. The entertainments were very popular from the first and it was not an uncommon thing to see the large hall crowded soon after the time set for beginning the program. The mob singing of the men was very good indeed and I was told several times by people from Honolulu that my men sang better than any in the service whom they had heard sing the war songs. Leading in their singing was a real pleasure.

My Christmas at Schofield Barracks was one I shall never forget. Mrs. Bodel and I arranged for two Christmas tree celebrations: one at the Post Chapel for the Sunday School children and the children living up at Leilehua and one at Castner for the children living there. Through the kindness of Mr. A. A. Wilson, Manager of the Wahiawa Water Co., Ltd., we had lovely Christmas trees both at the Post Chapel and at the Officers' Club pavilion at Castner. The business men of Honolulu I asked contributions of in the way of candy, nuts, oranges and apples were most generous and we were able to give the children a real treat. The money for the presents for the children was donated by the officers living on the Post. As far as I know, not a child living on the Post was overlooked. For the afternoon of Christmas Day I drove around the Post looking up children that had not been to either Christmas tree celebration.

The Christmas service and communion was held in the Post Chapel the Sunday after Christmas. With the help of Mrs. Harry H. Morehead and Mrs. Lawrence M. Judd, the music was in keeping with the spirit of the day. A good congregation attended the service and twenty-five made their Christmas communion.

January 14th I was transferred to the 1st Hawaiian regiment with headquarters at Fort Shafter. Since coming here, I have held a Sunday service in the Y. M. C. A. Hut at 9 a. m. and one in the Y. M. C. A. at Leilehua at 7 p. m. As a part of the regiment is located at Schofield

Barracks I spend a part of each week at Schofield and conduct two "Pep Night" entertainments for the men. I also have a "Pep Night" at Fort Shafter every Thursday.

The "Chaplains' Welfare Committee" sent me a large number of Easter cards which I distributed to the officers and men in the regiment and to the men in the Department Hospital and the Post Hospital. The C. W. C. also sent me some books which I distributed to the men in the Department Hospital. Keeping the men supplied with good reading material is quite a task, but the appreciation expressed by the men makes it worth while.

Cordially yours,
J. KNOX BODEL, Chaplain,
1st Haw. Inf., U. S. A.

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FORT RUGER.

During the Lenten season special addresses were delivered by the Rev. L. Kroll to the soldiers at Fort Ruger at the Sunday evening services held in the Y. M. C. A. building. The attendance and interest shown by the men were an evidence that Christian truths do make an appeal to people in all walks of life, and are a motive power towards leading men to higher and nobler ideals.

A class for religious instruction was formed in the early part of February and meetings are held every Tuesday evening at 7 o'clock. About twenty men have availed themselves of this opportunity to study the principles of the Christian life. We hope to use these men in an active work among the new soldiers coming to the Islands in the near future.

On Good Friday at 7 p. m. a special service was held. Miss Schaeffer kindly helped out in the music with two solos, assisted by Mr. Bode at the piano. Over one hundred men were in attendance, which is a high percentage considering that there are less than 250 men stationed at the post.

A Lenten offering of \$12.60 was presented at the Children's Easter Service from the men at Fort Ruger.

The evening service on Easter Day was also well attended, although many of our faithful ones had gone to Hawaii the day before.

The Army and Navy Y. M. C. A. under the direction of Mr. Wesson, the Fort Ruger secretary, has shown a splendid spirit of cooperation in this work.

Mrs. Pascoe continues her work at the Department Hospital. Many convalecents have been taken for auto rides.

CATHEDRAL REGISTER.

BAPTISMS.

- April 9—Kenneth James Shockey,
by Canon Ault.
" 13—John Edward Dyer,
by Canon Ault.
" 15—Mary Jane Kekuiwai Stone,
by Canon Ault.
15 —John Motojiro Makano,
by Canon Ault.
" 15—Curtis Owen Cooper,
by Canon Ault.
" 15—Benjamin Goo,
by Canon Ault.
" 15—Thomas Wong,
by Canon Ault.
" 15—William Lau,
by Canon Ault.
" 17—Sheila Patricia Lamb,
by the Rev. L. Kroll.
" 20—Genevieve Augusta Piilani Mossman,
by the Rev. L. Kroll.
" 20—Wattie Rhoda Kahaiahikapu Holt,
by the Rev. L. Kroll.
" 20—Barbara Helen Anderson,
by Canon Ault.

" 21—Erna Helen Kaleimomi Fountain,
by Canon Ault.

MARRIAGES.

April 5—James Lindsay Grimshaw,
Margaret McLennan,
by Canon Ault.

BURIALS.

April —Thomas Jos. King,
by Canon Ault.

" 10—George John Saures,
by Canon Ault.

" 14—Victor William Garner,
by Canon Ault.

" 25—Elizabeth B. Gordon,
by Bishop Restarick.

General Offerings \$1,198.67

Hawaiian Congregation 20.98

Communion Alms 20.98

Specials 128.38

Total 932

Number of Communions made during the
month of April 932

HOLY WEEK.

From Palm Sunday to Easter Even the services at the Cathedral were helpful to the many who worshipped there.

On Palm Sunday at 7 a. m. there were 70 communicants, at 9:15 the Hawaiian service was well attended and the church was filled at 11 a. m. and 7:30 p. m.

At 11 a. m. the Bishop preached the first of a series of sermons on the Love of God, this being on the Atonement.

Besides the daily Eucharist on Monday, Tuesday, Wednesday and Thursday and the 8:45 and 5:20 services there were intercessions at 5 p. m., which were well attended. The older boys and girls of the schools who desired to attend were permitted to do so, and many availed themselves of the opportunity. At these services there was no hymn, and no address. The officiating minister said: "Let us pray for"—naming the subject. After the prayer there was a period of silence, during which the people offered their own petitions.

Stainer's Crucifixion was excellently rendered by a choir of forty voices on the evening of Palm Sunday and on Maundy Thursday. The organist and choir evidently had the spirit of the music and words, and the result was most devotional. This was felt by the large congregations which filled the church on each occasion. The soloists enjoyed the work and one of them wrote a letter to the organist thanking him and saying that the result was "chiefly due to your own very able leadership and excellent interpretation."

In the opinion of many no other cantata can take the place of this work of Stainer for the occasion of Holy Week. It is devotional from beginning to end and suits the ordinary Anglo Saxon in that it is not too florid.

On Good Friday at 10 a. m. the Rev.

L. Kroll read the services of the day. As soon as this ended people began to arrive for the Three Hours' Service, which was held as usual. The church was filled. If there were at times a few seats vacant at the front, there were many occupying chairs at the rear.

The Bishop made the addresses. At noon promptly, Canon Ault and a choir of Priory girls sang the beautiful "Reproaches," and then the service proceeded smoothly until 3 p. m., when the bell tolled 33 times. The Nicene Creed was said and "Peace, Perfect Peace" sung, the large congregation remaining on its knees for many minutes before it quietly arose and went out of the building.

On Good Friday night the Rev. Canon Ault held a service of preparation for the Holy Communion, which many attended.

On Easter Even the Bishop confirmed a class of fourteen presented by Canon Ault, and after the laying on of hands addressed its members on the subject of Judas and St. Peter.

EASTER DAY.

The Cathedral was tastefully decorated. There was just enough decoration to bring out the beauty of the sanctuary. At 6 a. m. the Rev. L. Kroll was the celebrant and the Bishop assisted at the distribution. One hundred and forty-six communions were made.

At 7 a. m. the Rev. Canon Ault celebrated, the Bishop again assisting. The number who communicated at this service was 196.

The Hawaiian service at 9:15 was attended by an unusually large congregation. The Rev. L. Kroll celebrated and preached. Forty-six communions were made, the Bishop assisting in the distribution.

At 11 a. m. many chairs were necessary to accommodate the congregation. The service was both devotional and inspiring. The Bishop was the celebrant and preacher.

UNITED SUNDAY SCHOOL SERVICE.

Never before, even on Easter, did the Cathedral have such a crowd of children. As the procession entered the church one teacher was heard to say in tears: "I can't find room for my children." Of course the seating was all arranged and was well ordered, but even then some were crowded out. In the front of the nave were St. Mary's and St. Elizabeth's, on the north aisle were St. Andrew's and St. Clement's. The Priory girls who were not in the choir were on the south aisle. In the nave were the Cathedral Hawaiian, Trinity,

St. Luke's, St. Mark's and Epiphany. Twelve schools were represented.

This is always a wonderful service. It could be held nowhere else—children "out of every nation" singing praises to the Risen Christ. And how they do enjoy the great procession as they march outside and in, around the ambulatory, out again and back to their places. The organist plays hymn after hymn and still they march. It is a sight which no one can witness without emotion.

The offering of each Sunday School is sent up to the choir to be given to the Bishop and his assistants by some chosen child. Most of them seem to have selected this time the smallest one, and the little Priory girl staggered under her burden, as did the little Japanese, Chinese and white children. The total amount of the offering was \$1,188, some \$80 more than last year. The list of Sunday Schools and the amount given is printed elsewhere. The Bishop had feared that the offering would be less than last year and was surprised at the amount. The Bishop addressed the children.

At 7:30 p. m. the Knights Templar attended in a body. Canon Ault preached the sermon, and there was a good congregation. The Bishop assisted at this service.

On the first Sunday after Easter the Rev. Ernest Kau preached at St. Andrew's Cathedral. Mr. Kau is on his way to Hankow, where he is to resume work under Bishop Roots. What first struck his hearers was the remarkable purity of his English, and as he went on in his discourse they were impressed with the clear and forceful way in which he presented his subject, "Christ the Only Hope for China."

Mr. Kau was a pupil of St. Peter's School and later of Iolani before he went to China, where he graduated from Boone University.

His intention at first was to return to Honolulu to work, but Bishop Roots requested the Bishop of Honolulu to give him up for special work among the educated and progressive men in China. Bishop Restarick granted the Bishop of Hankow's request in view of the magnitude of the work in China.

Mr. Kau, who is in Deacon's orders, has been taking a post graduate course

in New York. We shall watch his work in China with interest and we believe we shall hear of his taking a prominent part in the evangelization of his country, for although he is American by birth he is Chinese by race, education and sympathy.



1919 SUNDAY SCHOOL LENTEN OFFERING.

Receipts up to date are as follows:

Island of Oahu.

St. Andrew's Cathedral Sunday School	\$ 203.42
St. Andrew's Haw. Congregation...	36.00
St. Andrew's Priory.....	111.19
Iolani School	54.45
St. Clement's	50.70
St. Peter's (Chinese)	201.27
Holy Trinity (Japanese)	100.00
St. Mary's (Oriental).....	80.00
St. Mark's (Hawaiian)	80.48
Epiphany	20.00
St. Elizabeth's (Chinese).....	176.10
St. Luke's (Korean).....	71.75
Fort Ruger	12.65
	<u>\$1198.01</u>

Island of Maui.

Holy Innocents, Lahaina	\$ 141.25
St. John's, Kula (Chinese)	15.00
Good Shepherd, Wailuku	40.00
	<u>\$ 196.25</u>

Island of Hawaii.

Holy Apostles, Hilo	\$ 44.25
Holy Apostles, Hilo (Japanese)....	10.04
St. Augustine's, Kohala	15.00
St. Augustine's, Kohala (Korean)...	17.55
Paauiilo Japanese	6.00
	<u>\$ 92.84</u>

Grand Total\$1487.10



ST. ANDREW'S HAWAIIAN CONGREGATION.

A willing response was made by the Hawaiian people to the special request made at the beginning of Lent for a better attendance at public worship. Many more than usual availed themselves of the Holy Communion as a help in their keeping of Lent.

It was a great joy on Easter Day to have so many come forward to God's

Altar and express their thankfulness for the hope of the resurrection life. The services were well attended and a great many made their communion.

The gradual growth, noticeable each year, is most encouraging and we are thankful in the knowledge that God is blessing our efforts.



ST. ELIZABETH'S MISSION, HONOLULU.

The Easter services were very well attended, 76 made their communion, and over 150 were present at the two services on Easter morning. The church had been prettily decorated by members of the Women's Guild and a few others, numerous flowers having been sent by members and friends of the Mission.

Four members of the choir rendered as an anthem, "Why Seek Ye the Living Among the Dead?" and the musical portion of the service was sung with reverence and feeling.

A large number of the Sunday School scholars attended the special children's service at the Cathedral in the afternoon, and two of the younger scholars were chosen to present the Easter offering, which amounted to \$176.65. This is just a little more than last year, and considering that the year has been broken up in the ministry by the sad death of the Rev. Mr. Merrill, that the congregation have during the year collected over \$200 for the "Canon Potwine Memorial Fund," and that along with other congregations, special calls upon the funds have been received and met, the result of the Lenten effort is very gratifying.

The Lenten services also were well attended, especially the early celebrations of Holy Communion. These early celebrations were held each Tuesday, Thursday and Sunday during Lent, and daily during Holy Week.

A class of eleven Chinese was confirmed by the Bishop on the occasion of his visitation on May 11th. There were three baptisms on Easter Day.

Procter Debating Club.

The members of the Procter Debating Club met in the St. Elizabeth's Parish House on Saturday evening to celebrate their first anniversary.

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Games were indulged in for the greater part of the evening, after which a most sumptuous banquet, Chinese style, was served. This club, which meets every Sunday after the morning service, has grown from a beginning of six members to the present roll of fifteen. The club, however, reaches more than this number, many who are interested but who have not yet joined the club attending.

St. Luke's Korean Congregation.

There were about 85 people present at the Easter morning service, 22 being communicants. The services are well attended every Sunday and a choir has recently been formed. The lay reader, Mr. P. Y. Cho, has been out to two plantations to hold services during the past month. There have been eight baptisms during the month and there was a class of twelve presented for confirmation on May 11th.

The Korean Sunday School offering at Easter amounted to \$71.75.



EPIPHANY, KAIMUKI.

The Easter services at Epiphany Kaimuki were of a solemn and impressive nature. Palm Sunday a large congregation gathered for the Holy Week message. There was Litany and sermon Maundy Thursday evening at 8 o'clock, at which time preparation was made for Easter communion.

On Easter Day the Rev. James F. Kieb, priest in charge, celebrated choral Eucharist at 10 o'clock, assisted at the altar by the reader, M. Percy Hesketh. The sermon on the text, "This is the day which the Lord hath made. We will rejoice and be glad in it." (Ps. 118-24) brought out the fact that above all the days of earthly triumphs and victory this is the day.

Thirty-one communions were made, there being 75 present. The church was beautifully decorated with palms and lilies, and the very good choir under the direction of Mrs. Kenneth Cousens, sang "Gower" in E flat with "Christ Our Passover" for the offertory. The offering, which was fairly good, was added to the fund for the parsonage.

A delegation of 30 children and teachers attended the great Easter service in the Cathedral in the afternoon.

Epiphany shows some signs of renewed vigor. The priest and lay reader are getting about seeing the people, and many of the faithful women are taking up the work to push the Mission along. We need much, but above all we need the prayers of the faithful.

"A chain is not stronger than its

weakest link." Let us, therefore, strengthen Epiphany.



ST. PETER'S CHURCH, HONOLULU.

From the first day of Lent to the great feast day of Easter, the plan for stimulating the congregation's religious life has been successfully and satisfactorily carried through.

During the forty days the priest in charge and the church wardens visited every family and prayed with them, advocating repentance and preparedness for the coming Easter Holy Communion. The result was shown in the large attendance of all the appointed services. A series of addresses on the Ten Commandments was given on Sunday and Wednesday evenings throughout the season. The Bishop and the Parish priest sent out a combined letter which requested each member of the church to read half a chapter of St. John's gospel, which has been a great help to a large number of the the people. Many of them have tried hard to follow up the guidance.

Ten days before Easter another letter in the form of an invitation which called the people to attend Good Friday service and Easter Communion was sent out. The letter was written both in English and Chinese. During Holy Week the daily ante communion service was conducted. On April 16 the Bishop confirmed seven persons, of whom four were male and three female. The Bishop delivered a most helpful address to a large congregation. On Good Friday the church was filled with devout worshippers. The service was the morning prayer and litany. The Rev. Y. T. Kong delivered the address on the seven words from the Cross. The service began at 11 a. m., lasted two hours and twenty minutes and the congregation was most attentive. The day before Easter the altar guild, headed by Miss Phoebe Kong, was present to beautify the church. Besides decorating with green plants they brightened all the articles in the sanctuary and the choir,

mended the books, cassocks, and surplices. On Easter Day a choral celebration of Holy Communion at 7 a. m. was conducted by Rev. Y. T. Kong. He delivered a short address to greet and assure the faithful of the forgiveness and blessing of God through the sacrifice and the resurrection of His dear Son, our Lord. At this service 101 made their communion.

A celebration of Holy Communion was again conducted at 11 a. m. The Rev. Ernest Kau, the son of our lay reader, Mr. Kau Yau Yin, delivered a very instructive sermon, taking Mary Magdalene, St. Peter and two disciples at Emmaus for fervent love, true repentance and thoughtful search of scripture, all these are means of finding the risen Lord. Mr. Kau recently returned from the General Theological Seminary of New York, and he is in deacon's orders. At both services Mr. Kau assisted in delivering the holy elements. Seventy-nine persons communicated at 11 a. m. service, thus making a total of 180 communicants at that day. Mr. Joseph Yap, the organist, and the choir are to be congratulated for the fine music which they rendered for the services.

The usual Easter hymns and the anthem, "They Have Taken Away My Lord," were beautifully sung. Much joy and happiness has been added to the worshippers.

The offertory on the day was \$227.61, which is the largest sum we have received from an Easter offering.

The Sunday School children certainly have done their best this year. A school boy working after school at a hotel resolved to give all tips during the forty days for missions. The result was that he gave \$14.71.

The next was a school girl who gave \$8.60. She earned the money outside of her school and domestic duty. If all the Christians would work as faithfully as these two examples there will be no lack of money for church work. The total sum of St. Peter's Sunday School for 1919 was \$200.28.

Y. S. KONG.

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MARRIAGE.

An interesting wedding occurred at St. Peter's Church on Saturday, May 10. There arrived on the China Edmund Sim Lloy Lyen, who came from Hong Kong to marry Miss Phoebe Kong. The wedding took place shortly after his arrival in order that the bride and groom might sail for the Coast on the same evening to enjoy their honeymoon in a tour of the United States.

Mr. Lyen, the groom, is the son of a merchant in Hong Kong. He was educated in England and fitted to take his place in the business and social life of the city where his father is a prosperous man.

Miss Phoebe Kong, the bride, is the adopted daughter of the Rev. Canon Kong Yin Tet, who has lived most of her life in Honolulu. She was educated at St. Peter's School and public schools, and would have graduated from the Normal School in another year. Bishop Restarick and Canon Kong officiated at the wedding.



ST. MARK'S.

On Monday in Easter week a number of children connected with St. Mark's School, Kapahulu, wrote to the Bishop, telling him how they enjoyed the united Sunday School service the day before at the Cathedral. One writes:

St. Mark's Mission,
Easter Monday.

MY DEAR BISHOP: Last year we made \$74.10, and this year we made \$80. We are very glad that we did not stay behind in our offering. Mrs. Black is very happy. When we went down to the Cathedral we went down on the truck. Mr. Wakefield loaned us two trucks and Benson & Smith one.

We had a very happy time. I liked the service very much and hearing the organ play. We are very glad that our money is going to help "go tell" the people in Africa and all the other countries about Jesus. Mrs. Black showed us pictures in the Spirit of Missions of the little hospital.

Easter examination I earned a Bible.

Your true friend,
MADELINE BROWN.



CHURCH OF THE HOLY
APOSTLES, HILO.

To complete and finish a most helpful Lenten season, Holy Week seemed to furnish an inspiration to our people that will remain in the memory of many. All the services during the week were very well attended. At the Maundy Thursday service there were thirty present and

seventeen communicated. At the Good Friday three-hour service, sixty-three attended, most of whom remained during the entire service. Hon. Wm. H. Beers assisted in this service.

Easter Day will be long remembered by all our people. The spirit of this "Queen of Days" was evidenced on every side. The church was beautifully decorated with lilies, bamboos and palms. The music rendered by the full choir of twenty-six voices at the eleven o'clock service was superb. Every heart was moved, and some eyes even dimmed with tears of joy as the choir marched down the aisle singing that wonderful hymn, "Christ is Risen! Christ is Risen!" The attendance was the largest in the history of the church, namely 117. Fifty-five communicated at this service and twelve at the 7 o'clock service.

At 7:30 o'clock in the evening the Japanese congregation held their Easter Day service. Twenty-three attended this service. As the story of the Resurrection was told by the Rev. Mr. Doty and interpreted into Japanese by Mr. Miyazawa, every countenance was expressive of understanding; and as one looked into their earnest faces it was to realize the worth of missions.

J. LAMB DOTY.

HILO ENTERTAINMENT OF SOLDIERS.

One of the most enjoyable dances which the younger set has attended for some time was the affair given for the visiting Coast Artillerymen last evening in the Guild Hall of the Church of the Holy Apostles. The women of St. James Guild planned the festivity and chaperoned the dancers.

There were plenty of couples to fill the floor comfortably all the evening, and not a note of the music was allowed to go to waste. The orchestra was an excellent one.

Ice cream and any amount of home made cake, with punch, furnished refreshments. The girl guests brought the cakes, and the ice cream, punch, and the music were the gift of the Guild.

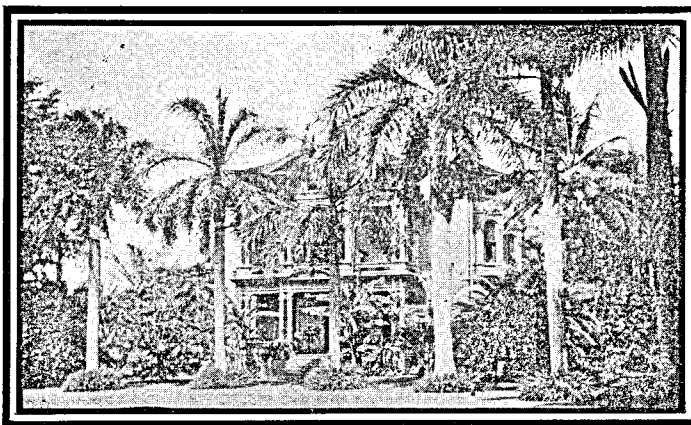
All expressed themselves as having enjoyed the entertainment to the full when the music stopped at 12 o'clock, and Captain Bell thanked the ladies who had made the dance possible as an evening's pleasure for the men of his company.—*Hilo Daily Tribune*.



KOHALA.

On Wednesday in Easter Week at the Bishop's request the Rev. Canon Wm.

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HOTEL STREET ENTRANCE

Ault sailed for Mahukona in order that he might on the Octave of Easter have celebrations of the Holy Communion for the people of the district. On landing at Mahukona he was met by Mr. Arthur Mason, whose guest he was during his stay. He called on the church people and on the first Sunday after Easter, April 27, he celebrated the Holy Communion at St. Paul's, Makapala, at 7:30 a. m., and at St. Augustine's at 11 a. m.

The Sunday School at Makapala is kept going by Miss Rodenhurst, a graduate of the Priory and of the Normal School, and at St. Augustine's by Miss Dorothy Ing, of St. Peter's Church, Honolulu, who is teaching in Kohala. We regret to say that Canon Ault contracted a severe cold during the trip.

It is pleasant to note that both of the Sunday Schools in Kohala worked for the Lenten Offering for Missions and sent up an amount large in proportion to their numbers and financial condition.

CHRIST CHURCH, KEALAKEKUA

The services here during Holy Week and on Easter Day were well attended. There were, in fact, a larger number present on Maundy Thursday and Good Friday than we generally have. On Easter Day the church had been tastefully decorated, we had a very hearty service, a good attendance and on the whole every one we could expect was present. The Rev. John Pahk reports that 15 attended the Good Friday service in Korean, and 21 on Easter Day. These services were held at the Korean Camp, where if the present colony shows signs of permanency we hope later to build a chapel for this mission. The Woman's Auxiliary held the annual sale of work last Tuesday, when the proceeds of their Lenten work, which here is in aid of Auxiliary funds, was sold and \$150 realized. Mrs. R. V. Woods had charge of this work and the success of the sale is largely due to her efforts.

EASTER AT PAAUILO AND PAPAALOA.

Our Easter service at Paauilo was most refreshing and uplifting this year, but though we had a very good congregation, many having come from other plantations miles away, there were comparatively few who came to Holy Communion.

The church was daintily decorated, both music and adornments well befitting the occasion.

At Papaaloa we had an Easter Communion service. Here also the service was well attended and many partook of

the Holy Communion. The little church looked quite pretty gowned in her Easter flowers and ferns.

The music was well selected and heartily rendered.

Paauilo Japanese Mission.

Our Japanese Mission here has a fine Sunday School. On Easter morning we had 32 children present. Mr. Seno was missed very much, but a devoted assistant of his, whom he trained, is carrying on the work very encouragingly. After the Sunday School exercises were over each child received a trifling gift, to commemorate the day.



KOHALA.

Here is an item concerning the one who is coming to take charge of St. Augustine's, Kohala.

Corporal Walker (better known as Captain Walker, C. A.) on Sunday evening gave a farewell address in Christ Church Mission Room, Grove Park Walk, a large congregation listening attentively to an earnest discourse based on Ezekiel i, 6—"And every one had four faces, and every one had four wings." Corporal Walker had charge of Christ Church Mission from September, 1913, up to 1917, when he voluntarily joined up, and has just been demobilized with the rank of corporal. Prior to coming to Harrogate, he was for five years in charge of St. Michael's Church, Oldham. Corporal Walker has accepted an offer to go to the Hawaiian Islands, where he will labor in a large country district among Chinese, Hawaiians, Koreans, and a sprinkling of white men, whose occupation is principally in connection with the sugar industry.



CHURCH OF THE GOOD SHEPHERD, WAILUKU.

Lenten services were held, as in the several past years—two services on Ash

Wednesday, and a service on Wednesday and Friday evening thereafter until Holy Week. In Holy Week daily services were held, with two services on Good Friday. The average attendance was about the same as in former years.

On Easter Day we had good congregations both at the early communion and at the 11 o'clock service, at which service chairs had to be placed in the aisle of the church to seat the congregation. The *Wailuku Weekly Times* in its report of this service speaks as follows:

"The Church of the Good Shepherd was filled to overflowing on Sunday morning, and it reminded one of the Easter morns of yore. Though always well decorated for Easter, the bright and cheerful looking church was more beautifully adorned than ever before. The artistic freedom and grace of the distribution of the magnificent Easter lilies and calla lilies, other snow-white flowers, the palms and ferns, charmed the eyes.

"The prelude, played by Mrs. Villiers, organist, was accompanied by Mr. C. D. Lufkin on the cornet, and by Mr. F. M. Lufkin on the 'cello. The choir rendered the anthems splendidly, and the congregational singing was spirited.

"Rev. J. Chas. Villiers, rector of the church, preached a very interesting sermon on "The Resurrection," and the whole service was inspiring and uplifting."

A children's service was held in the afternoon, at which the Lenten mite boxes were received. The offering was in excess of last year's offering, as were also the collection for Lent and Easter Day. The Easter collections were devoted to a fund for painting and renovating the rectory.

J. CHARLES VILLIERS.

Mr. Villiers writes: I went to Kula yesterday to hold an Easter communion service with our St. John's congregation. The people seem to be very happy in the ministry of Mr. Kau, and pleased at the thought of having in their church

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a memorial baptismal font to the pastor they so greatly loved, Mr. Shim.

We had a delightful day at Easter, and could wish that the spirit of that day be carried over throughout the year.

P. S.—We received a letter this morning from our son, Haydn, written from Bramschott Camp, England, in which he tells us he is adjutant at a demobilization camp, and may be on his way to the Islands at no very distant date.



LAHAINA.

We have had beautiful weather during the Lent which has just passed, so that the Auxiliary has been able to hold its meetings regularly on Tuesday and Friday afternoons on the parsonage grounds. The main object has been to teach the younger members to sew, and they have all taken a keen interest in obtaining and embroidering names on the squares of a quilt which will be made up and sold at the annual sale next Fall. The children during Lent collected \$12.25 for the names on this quilt, which they added to their Sunday School Lenten offering. There has been an average attendance of fifteen at these meetings, and at the close of each Friday afternoon's work the children have gone over to evening prayer at the church. The attendance was splendid at the Good Friday service.

On Easter Day fourteen received the Holy Communion at 7 o'clock, and at

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9:30 the church was filled for the children's service. We look forward to this service each year with added interest realizing how faithfully the girls' and boys' work is performed for our Lenten offering for general missions. The members of our day and Sunday Schools tended babies, washed dishes, cleaned house, shined shoes, did yard work, field and other plantation work, and we are especially proud of Toyana Ah Nee, who earned \$10 for his box. The whole offering amounted to \$141.25

Holy Communion was again celebrated at 10:30, and for the second time the little church was filled by a devout congregation which, with our faithful choir, heartily joined in the singing of the Easter hymns.



ST. JOHN'S CHURCH, MAUI.

MY DEAR BISHOP:

In searching the church records I found that the Rev. Shin Yin Chin had begun this mission work from latter part of the year 1900. Up to the time of his death in 1918 more than ninety persons had been baptized. As the years went by many of them left here to go to the other islands for good. Some have gone far from our district, that they cannot be reached without great difficulty. We have now 43 baptized members and 20 communicants in the mission.

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The Sunday School children number between 30 and 40. The Chinese day school, 30; Sunday service attendants average 55.

During Lent my addresses were on prayer, repentance and self-denial. The Rev. Mr. Villiers came once to celebrate the Holy Communion and baptized an infant.

The mite boxes came in good time and the children were urged to work and self-denial, but the people here are very, very poor. One cannot expect them to give much.

I have written to the boys who left us

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for other schools who were former Sunday School members, advocating them to cling to the true religion, and the result was that some were baptized by our mission priest, and some are receiving instruction for holy baptism. Some of them even sent their savings to our Lenten offerings. When these young people return for summer vacation I shall have the opportunity to teach them more of the mission work.

The usual Sunday attendants came on Good Friday for worship and instruction, and in the afternoon many of them went up the mountain to get ferns to make wreath for decoration of the church. I have asked Rev. Villiers to come and celebrate Holy Communion, but he will not be able to come until Sunday after Easter. The Sunday School offering was \$15, and I hope that they will do better next year. I am preparing some candidates for baptism and confirmation. Some time before Christmas I would like you and Rev. Mr. Kong to come up for a confirmation.

◆◆◆◆◆
KAU HIN YIN.
◆◆◆◆◆
IN MEMORIAM.

In the death of Elizabeth B. Gordon, wife of the British Consul, on Easter Monday, (April 21) the church loses a member whose multifold activities in all good works were well known and appreciated.

The circumstances surrounding her death were peculiarly sad. She was snatched away in the prime of her young womanhood, at the supreme moment of earthly happiness in a woman's life, just as the crown of motherhood was placed upon her brow! Her friends and loved ones were stunned by the suddenness of the blow and the sense of overwhelming loss. The sympathy of the entire community goes out to Mr. Gordon with the hope that the little son may live and grow to comfort and cheer his loneliness.

St. Andrew's Cathedral was filled at the funeral, which was held on Wednesday in Easter Week. The unusually large number of exquisite floral tributes bore testimony to the affection and esteem in which Mrs. Gordon was held. The British Club sent a handsome large cross of Easter lilies and American Beauty roses. The Hawaiian Chapter of the Red Cross, with which she was so prominently identified, sent a large red cross of scarlet geraniums. St. Andrew's Guild, of which she was second vice-president, sent a large wreath of American Beauty roses.

The beautiful bright coloring of the Easter flowers with their symbolic teaching of the Resurrection, did much

to lessen the gloom of the occasion, and to draw all hearts to a vision of that brighter and better life beyond.

Surely one mission of the flowers, God's wonderful messengers, is to bring new life and joy to stricken hearts! We choose them to cover our dead, because they speak for us the words of hope and cheer that our lips refuse to utter when our hearts are mute with grief.

M. L. R.

LINES TO THE MEMORY OF
ELIZABETH B. GORDON.

BY MAY L. RESTARICK.

O Easter lilies, pure and white and fair,
'Tis meet that thou shouldst deck the
mortal bier

O of this young mother, so beloved, so
dear!

O type of womanhood, most rare!
In heart and soul, she, too, was passing
fair!

The fragrance of her life, like thine,
sweet flower,

Was incense sweet! Thou bloomest
in this hour

To scatter thy rich fragrance on the air;
To lay thy tribute, glorious, at her feet—

To twine thy wreath of victory on her
brow!

O Grave, thou must surrender to defeat!

She rises to the Life Immortal now!

O Motherhood, fair flower of Sacrifice,
Thou'lt bloom for evermore in Paradise.



JOHN MAGUIRE.

There passed suddenly out of this world on April 6 a noble Christian gentleman. John Maguire was a part-Hawaiian who told the writer some years ago the salient features of his life.

He was born in Hamakua 71 years ago and lived in boyhood days with a family by the name of Simmons. As a youth he came to know the late James Wood, who had a great influence on his career and the forming of his character, as he himself told us. The life of John Maguire was one of industry, perseverance, integrity and honor. He was uni-

versally trusted and respected. He was a constant example of what a Hawaiian man can be if he is honest, industrious, and trustworthy.

Some years ago he was confirmed in Christ Church, Kona, being presented by the Rev. D. D. Wallace.

Later he gave the land for a chapel and St. John the Baptist's was built and consecrated. This chapel was nearer his home and the homes of Henry Greenwell and Gerald Bryant. Mr. Maguire, with the Bishop and Mr. Wallace, selected the site of the chapel and he was interested in all that concerned it. He was a member of the church committee of Christ Church. He had the respect and the affection of all who knew him in a singular degree, and he had always the entire confidence of the business men of the Islands.

After being a widower for many years John Maguire married Miss Eliza D. Low and their home at Huehue was always one where genuine hospitality was shown.

A letter to the Bishop from the widow in reply to one written to her after her husband's death speaks of the suddenness of his death. On Sunday night, April 6, he went out to close a gate and became dizzy and fell, soon becoming unconscious and dying at 10:30 that night. Mrs. Maguire writes: "God was merciful to him and put him quietly to rest. He did not know what it was to rest; he had worked hard from the time he was a mere boy. He would not rest of his own accord, so God gave him rest." He was buried in the private cemetery near the Maguire home, where their dead are laid away. The Rev. D. D. Wallace conducted the services, which were attended by people who came from long distances.

John Maguire has left an impress on

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a Man Wants.

the minds and hearts of those who knew him which will not be lost. We may well say in the language which he knew and loved, Aloha, dear friend and brother.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

◆◆◆◆◆

RICHARD CATTON.

The news of the sad loss that has come to Mr. and Mrs. Robert Catton in the death of their son Richard reached Honolulu on April 12th. It was a great shock to the community, where Richard was born and brought up. After consultation with members of the Vestry and others a cablegram was sent by the Bishop to Mr. Robert Catton, worded as follows: "Cathedral clergy and people unite in affectionate sympathy." Influenza was the indirect cause of the young man's death, an abscess on the brain necessitating a serious mastoid operation. Richard was a graduate of Oahu College and of the Boston School of Technology, and upon the entrance of the United States into the war he offered his services in the Engineering Department.

At the time of his death he was connected with the Air Service in the construction of hangars, etc.

While in San Francisco last year the writer on several occasions heard read Richard's letters to his father. They were full of interest, telling what the French thought of American dock and bridge construction and how French families were inviting the officers to dinner at their homes and the pleasant times he had and the many opportunities for improving his French, etc. His letters showed an alert mind especially in all that concerned his profession, and in addition a social nature which enjoyed meeting intelligent people. They were unusually bright letters and well worth hearing. Richard was the youngest of a family of six children, all well known in Honolulu. He was a young man of great promise, judged by his character, his ability and industry. He was likeable, and those associated with him in school and business were much attached to him and the news of his death caused sorrow to many.

Mr. and Mrs. Robert Catton were for many years communicants of St. Andrew's Cathedral Parish, of which Mr.

Catton was the faithful Senior Warden from 1902 until he left the Islands. The removal of the family was a great loss to the Church. Parents and children all ardently believed that the war would be carried to a righteous victory, and for this they hoped and prayed and labored. They offered their best upon the altar of sacrifice, and in this case the sacrifice meant the life laid down for God and humanity.

O stricken ones who mark their glad return,
Missing among the ranks your loved, your dead,

Whose tearless eyes with unquenched grief still burn,

Lift up your hearts and be ye comforted.
Let not your lives be saddened that these died
That countless other lives might happier be—

Deeper than grief should be your holy pride.
Their gifts—and yours—was to Humanity.
A white-robed host throngs the celestial gates,
Welcoming with songs, their entrance into rest—

The pierced hand of the great Victor waits
To pin His service cross upon each breast.

FRANCES BEERS.

◆◆◆◆◆

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We say it smiling, say it choked with tears.
We say it coldly, say it with a kiss;

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And yet we have no other word than this—
"Good-bye."

We have no dearer word for our heart's friend,
For him who journeys to the world's far end
And scars our soul with going; thus we say,
As unto him who steps but o'er the way—
"Good-bye."

Alike to those we love and those we hate,
We say no more in parting. At life's gate
To him who passes out beyond earth's sight,
We cry, as to the wanderer for a night—
"Good-bye."

—GRACE DENIO LITCHFIELD.



WOMAN'S AUXILIARY.

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First Vice-President: Mrs. L. F. Folsom, Emma Square.
Second Vice-President: Mrs. R. R. Raymond, 1562 Nuuanu Ave.
Recording Secretary: Mrs. B. P. Steven, 1270 Matlock Ave.
Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.
Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.
Educational Secretary: Mrs. H. M. Harrison, 2997 Kalakaua Ave.
Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.
United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.
Directress Altar Department: Mrs. H. B. Restarick, Emma Square.
Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

St. Andrew's Branch held its April meeting at the home of Mrs. Arthur G. Smith on Tuesday in Easter Week. The Lenten Self-Denial Offering amounted to \$120, the object being St. Stephen's Hospital, Fort Yukon, Alaska. In memory of a nurse, Miss Wells, who was a victim of the Saint Sophia disaster, Bishop Rowe desires to build a sunporch for tubercular patients to be known as "The Wells Memorial Solarium," the sum needed being about \$2500.

The Board of Managers called a meeting early in the year to consider the objects to be undertaken during 1919, for which the Diocesan Branch should work as a whole. They did this, realizing that should they wait until the Convocation, as heretofore, the first five months of the year would be gone—the best working months of the year with nothing undertaken. The change in the ending of the fiscal year necessitated changes in Auxiliary methods. Accordingly the

Board of Managers selected seven of the best known needs of the Diocese, one for the Foreign Field and one for the Domestic Field, a list of which follows. As there are but 20 Auxiliary Branches, unless each Branch gives something to every object, the total sum will be hard to raise. Blanks were sent out to every Branch by the Corresponding Secretary, requesting a reply, but not nearly all have responded. It is hoped that all the sums asked for will be pledged before Convocation, so that the time taken to discuss such objects may be saved. Individual gifts would be most welcome at this time:

Objects to which the Diocesan Branch is pledged for 1919:

Traveling Expenses of Chinese Cate-chist	\$ 150.00
Kamaka Kawaihoa Mem. Schp., Iolani School	150.00
Upkeep of St. Mary's Mission	150.00
Support of an orphan girl at St. Mary's	120.00
Upkeep of St. Cross School, Lahaina	100.00
Rent of Japanese Home for Boys	120.00
Interest on \$10,000 debt, Cleghorn lot, Emma Square	120.00
Support of Alice Mackintosh Bed, St. James Hospital, Anking	100.00
Support of St. Agnes Hospital for Negroes, Raleigh, N. C.	100.00
1919 Total	\$1110.00
1918 Total	962.40

Increase asked for 1919.....\$ 147.60

I would remind all the Branches that furnishings in the way of bedspreads, sheets, tablecloths, bath towels, face towels and cotton blankets are still greatly needed at Iolani School and St. Andrew's Priory. Individual gifts from those who are not members of the Woman's Auxiliary, as well as from individual members, would be most acceptable. The bed furnishings are for the teachers' rooms and for orphan children who have no one to provide for them.

The total cash receipts of the Woman's Auxiliary in the Diocese of Honolulu for 1918 was \$3007.35, as against \$2378.44 for the short year of eight months in 1917. These sums, however, are exclusive of the large sums given by individuals through the society for the building of St. Mary's Chapel and extensive improvements on the Cluett House, upon which there is still a debt of \$500.

The Diocesan Altar Fund has disbursed the past year \$78.42, \$64.75 having been spent on the silver communion set for St. Mark's Chapel, Kapahulu, in memory of Mrs. Karratti.

To Foreign Missions the Diocesan Branch has given the past year \$192.80; to Domestic Missions, \$110.50; to General Missions (apportionment), \$236; to the United Offering, \$196.97 (the accu-

mulation for 1917 and 1918 to January 1st, 1919, being \$585.08); to Diocesan Missions, \$1988.77 (exclusive of Cluett House improvements).

The total box work has been \$240.09 for 1918.



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Like the kind of a Church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock
your Church,
It isn't your Church, it's *you*.

Real Churches aren't made by men afraid
Lest somebody else goes ahead;
When everyone works and nobody shirks,
You can raise a Church from the dead.

And if while you make your personal stake,
Your neighbor can make one, too,
Your Church will be what you want to see—

It isn't your Church, it's *you*.

—The Messiah Messenger.



A PRAYER FOR THE PARISH.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear our prayers, and

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grant to the Parish with which we are connected all things that are needful for its spiritual welfare; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; and make all to be of one mind and heart within Thy holy Church; to the honor and glory of Thy great Name, through Jesus Christ our Lord. Amen.

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PERSONALS.

On April 26th Bishop Restarick received a telephone message that a stranger had died at the Queen's Hospital and that the widow wished to see a clergyman at once. Canon Ault being away, and as Mr. Kroll could not be reached, the Rev. A. E. Butcher was sent and as soon as possible the Bishop and Mrs. Restarick went to see the bereaved one and found that she and her husband were on their way home to Australia from Vancouver and that he had been stricken with illness when two days out and had been taken to the hospital on the arrival of the steamer in Honolulu.

The name of the deceased was Richard Gardiner Casey, and both he and Mrs. Casey were Australians by birth and had been residents of Melbourne. The illness was pneumonia, and Mr. Casey lived only a few days after landing in Honolulu. Arrangements were made for the burial, at which the Bishop and Mr. Butcher officiated next day, the interment being at Nuuanu.

Mrs. Casey could not say enough as to the kindness of the people here. She knew no one when she arrived, but several who came to see friends in the hospital, when they heard of the distressing circumstances in which she was placed, did everything in their power to advise and assist her. A number of these were at the burial, and when the body was laid away took her at once in a car away from the scene of sorrow.

All tried to make her burden as light as possible. Two sons of the deceased were in the British army and, having been discharged, were at the time of their father's death on the Atlantic coming this way. One of the sons was at Eton when the war broke out and both fought through the terrible war without being wounded. The burial was on Saturday, April 27, and the next day Mrs. Casey was at service in the Cathedral. The clergy were thankful that they were able to minister to her in her trouble, which, despite the shock and loneliness, she bore with Christian fortitude and resignation.

To show the esteem in which the deceased was held, it may be mentioned that Hughes, the Prime Minister of Australia, sent from France a message of condolence and the offer of his services.

The Junior Warden of the Cathedral, Robbins B. Anderson, is expected home before long. He has been in the service of the American Red Cross in Washington, D. C. It is not generally known here that Mr. Anderson is a cousin of the Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, New York. In connection with this we may say that, the war being over, the work of building the Nave, the foundations of which have been laid, will shortly be commenced.

It has been a pleasure to meet Stephen T. Mather, who has been visiting the Islands on official business. In a conversation he told the writer that he had been baptized by the late Dr. Stephen Tyng, who was his godfather, and that he had been named after the Rector, Stephen Tyng Mather. Mr. Mather's father was a friend and admirer of the famous Rector of St. George's Church, New York. Mr. Mather is a communicant of the Church of the Epiphany, Chicago.

Mr. and Mrs. John Walker announce the marriage of their daughter Kathleen Emma to Lieutenant George Hely Molony, U. S. A., on Tuesday, March 25th, at St. Andrew's Church, Nogales, by the Rev. Alsop Leffingwell.

Mr. and Mrs. James Hind announce the marriage of their daughter Eva Hailauala to Mr. Francis Milner Edwards, Lieut. Com. U. S. Naval Reserve, on the 23rd of April at St. Mark's Church, Berkeley.

We had the good fortune to have with us during Holy Week and Easter Day

an Englishman clergyman, the Rev. Mr. Wiseman, and his traveling companion, Mr. Rice, who were on their way to Australia. Mr. Wiseman had sung the bass solos in "The Crucifixion" on ten occasions and so was thoroughly familiar with the music. Both gentlemen had excellent voices, and their help on Palm Sunday and Maundy Thursday was highly appreciated by Mr. Bode and all concerned.

On Wednesday, April 23rd, Mr. and Mrs. Spencer Bickerton welcomed the arrival of a son, who has been named Richard Frederick.

It will be good news to the many anxious friends of Mrs. Leopold Kroll to know that she is on the high road to recovery after undergoing a serious operation at the Queen's Hospital on May 6th.

A son was born to Mr. and Mrs. Arthur E. Restarick on the morning of Sunday, May 11. This is the fourth grandchild of Bishop and Mrs. Restarick, and all are very happy over the advent of the little stranger.

A touching story concerning Foch was told recently by Father Bampton, S. J. He gave it on the authority of a chaplain in France. The night before the great offensive the Marshal called all his generals together to explain his plans for the next day. When the conference was over he said: "I have now done all I can; I leave you to do the rest. I beg to be left undisturbed for the next hour." Shortly afterwards an urgent message came for the Marshal. He could not be found anywhere. The message was imperative, and the chaplain, who was in the secret, therefore led the messenger to a lonely little chapel. There he found the Generalissimo on his knees in prayer.

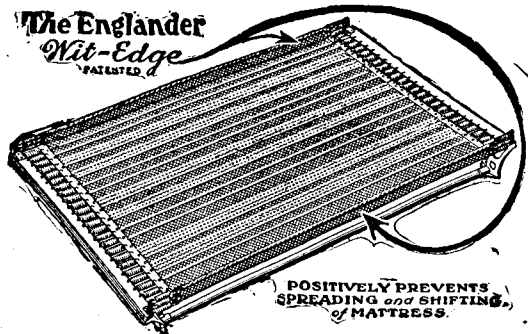
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